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आदित्यहृदयम्

ĀDITYAHṚDAYAM

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Popular Scripture Series V

आदित्यहृदयम्
Ādityahṛdayam

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Introduction

Ādityahṛdayam—the Hymn to the Sun God—is ascribed to the Sage Agastya. It forms part of the Yuddha Kanda (Canto 107) of Valmiki's *Ramayana.*

The first two slokas (stanzas) depict the situation when this hymn was presented to Sri Rama. A forced respite was introduced in the battle between Ravana and Sri Rama, because Ravana was whisked away by his charioteer to avoid being killed. During this period, Sri Rama fell into

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a thoughtful mood as to how He should fulfil His mission on earth, because Ravana by his own prowess never seemed to entertain any fear from man. And by a boon he had made himself invincible by the Gods. Though Sri Rama was aware of His divinity, He was asserting only His human form and in that form Sri Rama had to fulfil His mission as an incarnation.

It was in this seemingly irreconcilable situation, that Sage Agastya sang this hymn to Sri Rama to establish the truth of the Vedantic dictum: *'Jivo brahmaiva naparah'*—The individual self is identical with the universal Self

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and is not distinct from it. However, in the case of ordinary humanity it is an ascent to Divinity, whereas in the case of an incarnation it has to be a descent to humanity.

In purport and efficacy (verses 3-5) the Ādityahṛdayam is akin to the Gayatri Mantra—only more elaborate in the delineation of the 'Supreme Effulgence' *(varenyam bhargah)* mentioned in the cryptic Gayatri. The all-knowing Sage Agastya was aware that Sri Rama was none other than Lord Vishnu. Nevertheless, Sri Rama was initiated into Ādityahṛdayam the 'Secret Eternal' as any mortal would be initiated into Gayatri by a Guru.

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While being conscious of His Divinity, Sri Rama on His part was keen to show man that the seeker and the Sought (Brahman) are one and the same. By the solemn chanting of this holy hymn all obstacles in the path of the seeker after eternal truth would be removed.

The epithets in verses (slokas) 6-14 refer to God in various manifestations which ultimately get absorbed in Brahman. The obeisance that is being offered in slokas 16-21, symbolises the union of the grosser manifestation with the subtler manifestation. Thus the advice to Sri Rama in verses 26 and 27 to contemplate on

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Āditya (Sun-God) would indicate the way to the realisation of the Mahavakya—Thou art That.

In short, Āditya calls upon his mortal counterpart, Sri Rama (in the last verse) to hasten to fulfil His mission to the delight of all.

May more and more persons chant this hymn with devotion and faith and progress in their search for union with the Absolute Brahman.

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When I identify myself with the body, O Lord, I am Thy creature, eternally separate from Thee. When I identify myself with the soul, I am a spark of that Divine Fire which Thou art. But when I identify myself with the Atman, I and Thou art one.

Hanuman to Sri Rama

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Ādityahṛdayam

आदित्यहृदयम्

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ।।

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपागम्याब्रवीद्राम–मगस्त्यो भगवान् ऋषिः ।।

1. & 2. Then the all-knowing Sage Agastya, who had come and joined the Gods to witness the fierce battle, seeing Rama who was lost in deep thought, utterly exhausted in battle and yet facing Ravana who was ready

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for a fresh encounter, spoke (to him thus).

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन् वत्स समरे विजयिष्यसि ।।

3. Oh Rama, mighty-armed Sri Rama, listen (to this) eternal secret whereby you shall vanquish in battle all your foes.

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्
जयावहं जपेन्नित्य–मक्षय्यं परमं शिवम् ।।

4. (This) Holy (hymn) to the presiding deity of the Sun, if chanted fervently, will result in the destruction of all (your) enemies and bring

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you victory and unending supreme felicity.

सर्वमङ्गल–माङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोक–प्रशमन–मायुर्वर्धन–मुत्तमम् ॥

5. It is supreme (in that) it is a guarantee of all-round prosperity, destroyer of all sin, allayer of anxiety and anguish, and bestower of longevity.

रश्मिमन्तं समुद्यन्तं देवासुर–नमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

6. Do thou worship (with this hymn) the one (Sun) held in veneration by Devas and Asuras, possessed of

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(golden coloured) rays when he has wholly risen (in the morning), who eclipses as it were (other luminous bodies) by his appearance (on the firmament), the (resplendent) Lord of the universe by whose effulgence all else brighten.

सर्वदेवात्मको ह्येष तेजस्वी रश्मि–भावनः ।
एष देवासुरगणांल्लोकान् पाति गभस्तिभिः ॥

7. He verily represents the totality of all celestial beings. He is self-luminous and is the sustainer of all with his rays. He protects the inhabitants of all the worlds as well as the race of the Devas and Asuras with rays that nourish and energize.

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एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ।।

8. He (the presiding deity of the Sun) is (indeed) all these—Brahma (the creator), Vishnu (the sustainer), Siva (the destroyer), Skanda the Divine Generalissimo (the annihilator of all foes), Prajapati (the Lord of all creatures), Mahendra (the King of the celestial beings), Kubera (the dispenser of riches), Kāla (the Lord of Time), Yama (the Lord of Death), Soma (the one that nourishes), and the Lord of the Waters (God Varuna).

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।
वायु–र्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ।।

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9. He is also the Pitrs (the ancestral Manes), the Vasus (the eight dispensers of treasures), the Sadhyas (Yogis turned semi-divine), the twin Aswini Devas (the celestial physicians), the Maruts (also celestial beings), Manu (the all-knowing and primeval Sovereign, Vayu (the wind God), Agni (the God of fire), the vital air (sustaining from within) in all created beings, the maker of the six seasons by virtue of his alternating forms of energy (heat, light etc.), and essentially the source of all light (the awakener of knowledge).

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानु–र्हिरण्यरेता दिवाकरः ।।

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10. He (the Sun) is the son of Aditi (the mother of all Devas), the creator of the universe, the inspirer of action, the courser in the heavens, the sustainer, the illuminator of the directions, the golden hued brilliance, the golden (Cosmic) generative fluid, and the maker of the Day.

हरिदश्वः सहस्रार्चिः सप्तसप्ति–र्मरीचिमान् ।
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अम्शुमान् ॥

11. He is the All pervading one[1] with rays countless,[2] the power behind the seven sense organs[3] (the two eyes, the two ears, the two nostrils and the tongue) and the

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dispeller of darkness[4] (ignorance). He is the bestower of happiness and prosperity (inclusive of absolution), the remover of the misfortunes of his votaries; the infuser of life in the otherwise mundane egg of existence, and the Omnipresent being (whose rays penetrate everywhere.

[1] (Literally) Greenish-coloured horse of the Sun. (figuratively) the various quarters.

[2] Spiritually—one commentator says—One whose Cognition points in infinite directions.

[3] (Literally) He who has seven steeds.

[4] (Literally) possessed of rays.

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हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥

12. He is the primordial one who has become the Trinity—Brahma, Vishnu and Rudra, the ambrosial soothing influence, the store-house of riches (Aisvarya), the usherer-in of the Day, the Great teacher (of even Hiranyagarbha), the fire-wombed Narayana (who has the fire of doom within himself), the son of Aditi (the mother of the Devas), felicity that is supreme and vast like the expanse, and the remover of intellectual stupor or evil-mindedness.

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व्योमनाथस्तमोभेदी ऋग्यजुस्सामपारगः ।
घनवृष्टिरपां मित्रो विन्ध्यवीथी प्लवङ्गमः ॥

13. He is the Lord of the firmament; the Dispeller of darkness; the Master par-excellence of the three Vedas—Rik, Yajus and Sama; He from whom comes the downpour of rain (He, the great dispenser of the fruits of Karma); the friend of the waters: (figuratively) the friend and benefactor of the pure-minded, (and the one who with one bound) crossed the Vindhya range, who sports in the Brahma Nadi.

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥

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14. He is the one intensely absorbed (in creating the cosmos), with form circular (*figuratively*, adorned with gems Kaustubha and the like); He is the inflictor of death (*figuratively*, destroyer of impediments); He is the yellow-coloured one (rising sun) (*figuratively*, the motive force of the Pingala Nadi inducing action); He is the destroyer of all; He is the Omniscient one whose form is the universe (*figuratively*, the sustainer of the universe); and who is exceedingly energetic and the beloved of all and the generator of all action.

नक्षत्रग्रहताराणा–मधिपो विश्वभावनः ।
तेजसामपि तेजस्वी द्वादशात्मन्नमोऽस्तु ते ।।

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15. He is the Lord of stars, planets and constellations and the origin of everything in the universe, the resplendent cause of the lustre of even the brilliant ones (such as the sun etc.), the one sentient being manifest in the twelve forms of the Sun. Salutations to Thee.

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।
ज्योति–र्गणानां पतये दिनाधिपतये नमः ।।

16. Salutations to the (presiding deity of the) Eastern mountain (where the sun rises) and the Western mountain (where it sets), salutations to the Lord of the stellar bodies and also to the Lord of Day.

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जयाय जयभद्राय हर्यश्वाय नमो नमः ।
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥

17. Salutations unto Him that ordains victory (figuratively) in the quest after liberation. A commentator associates it with Jaya one of the two Devarahasyas and the prosperity that flows from such victory (associated with Jayabhadra, the other Dwarapalaka), and unto Him possessed of yellow steeds, salutations to the thousand-rayed Lord, (*figuratively*, of whose Amsa are the thousands of Jivas), and to Aditya salutations again.

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नम उग्राय वीराय सारङ्गाय नमो नमः ।
नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥

18. Salutations to the terrible one (who is relentless to those who do not keep their senses under control); the hero (who ably directs his powers in purposeful achievement such as the prowess in slaying Tripura etc.), the one that traverses fast (*figuratively*, leading on to the realisation of Pranava, the quintessence of all Hindu scriptures), salutations to the one whose emergence makes the lotus blossom (*figuratively*, the awakener of the lotus in the heart), and to the fierce and omnipotent one.

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ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥

19. Salutations to the Over-Lord of Brahma, Siva and Achyuta (the creator, destroyer and protector respectively), salutations to the powerful and to the intrinsic effulgence in the Sun that is at once the illuminator and the devourer of all and is of a form that is fierce like that of Rudra.

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

20. Salutations to the Transcendental Atman that dispels darkness (*figuratively*, ignorance), drives away

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all fear (that grips like cold) and destroyer of foes (both internal and external), salutations also to the annihilator of the ungrateful and to the Lord that rules over all stellar bodies.

तप्तचामीकराभाय वह्नये विश्वकर्मणे ।
नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥

21. Salutations to the Lord shining like molten gold; salutations to the transcendental fire, the fire of Supreme knowledge; salutations to the archi-tect of the universe; salutations to the destroyer of darkness, and salutations again to the effulgent sentience that is also the Cosmic witness.

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नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥

22. Salutations to the Lord who destroys everything that was and creates them all again, and salutations to Him who by His rays consumes the waters, heats them up (into water vapour) and sends them down again as rain.

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥

23. Salutations to the Lord who abides in the heart of all beings keeping awake even when they are asleep. He is both sacrificial fire and

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the fruit enjoyed by the worshippers thereof.

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥

24. The sun is indeed the Lord of all action in this universe. He is verily the Vedas, the sacrifices ordained therein and the fruits thereof.

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फलश्रुतिः

एन–मापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ।।

25. Oh Raghava, he who recites this hymn in times of peril, during affliction, while (lost) in the wilderness and when beset with fear, will not lose heart.

पूजयस्वैन–मेकाग्रो देवदेवं जगत्पतिम् ।
एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ।।

26. Worship thou, Oh Raghava, this God of all Gods, the Almighty Lord of the Universe, with one-pointed devotion. Reciting this hymn thrice you shall emerge victorious in battle.

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अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ॥

27. This very moment, oh mighty armed one, you shall triumph over Ravana. Having spoken thus, Agastya returned whence he had come.

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥

28. Having heard this, the illustrious Raghava became free from worry. He felt himself fortified, full of ardour and greatly pleased.

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आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥

29. Gazing intently at Aditya and reciting the hymn, he experienced supreme felicity. Purifying himself after sipping water thrice the mighty one took up his bow.

रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥

30. Seeing Ravana (in front of Him) he was delighted and came forth to fight. He put forth all his great effort determined on annihilating him (Ravana).

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अथ रवि–रवद–न्निरीक्ष्य रामं
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपति–संक्षयं विदित्वा
सुरगण–मध्यगतो वचस्त्वरेति ॥ ३१ ॥

31. Then knowing that the destruction of the lord of the prowlers at nights was at hand, Aditya (the Sun), the central figure in the assembly of the Devas, looked at Rama with mind filled with delight and exclaimed 'HURRY UP'.

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